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RRY, S.J.
, 1960

Correspondence

Charity and the Poor

EDITOR: Fr. William A. Schumacher's article, "On Loving the Poor" (5/28), reveals the inadequacy of the mediocre, self-satisfied Christianity we see practiced so widely today. It brings home in a powerful manner the conviction that charity in its full beauty can best exist where one experiences personal involvement with the needy.

MARJORIE ANTHONY

Chevy Chase, Md.

EDITOR: The beautiful article by Father Schumacher contains the most remarkable insights. I hope you will encourage him to continue writing.

I doubt that social problems will attain to a meaningful solution until we go beyond people in general and deal with individual souls. The Christian charity that transformed the pagan empire of Rome is equally necessary today. Organized social action, of course, is needed. But we especially need the work of the Holy Spirit, and this springs from the apostolic prayer and penance of those who truly see Christ in their suffering neighbor.

JOHN F. CRONIN, S.S.

Assistant Director

Dept. of Social Action, NCWC
Washington, D. C.

Over the Shoulder

EDITOR: While seated at a lunch counter in New York City, reading C. J. McNaspy's "The Russian Mystique" (AM. 5/7), I heard a heavily accented voice asking to read the article. The voice was that of Nikifor M. Leochenko, Second Secretary of the Embassy of the USSR. He read the article with great interest, responding especially to the Hapgood illustration on p. 221. "A stereotype," he said. "Very bad."

EMMA GIORDANO

New York, N. Y.

End to Summity

EDITOR: Your editorial, "Let's Stamp Out Summity" (6/4), is a masterpiece in a time of confusion and frustration over the recent summit fiasco. Most pundits still cling to the view that all can be righted by less "bungling," more coordination within the administration and a change in the cast of those ascending the summit. All these alleged remedies probably would be beneficial to the country, but they will not cure what was essentially wrong with

the Paris Conference—the fact that well-meaning amateurs substituted for professional diplomats. Franklin Roosevelt will go down in history as a great President, but his most glaring error was his attempt (no doubt sincere) at personal diplomacy at Yalta. Harry Truman, early in his first term, honored Roosevelt's commitment to go to Potsdam, but the results of that conference were so disenchanted that Truman, to his eternal credit, steadfastly refused to engage in any further summity.

Perhaps the Paris Conference will have unintended salutary results in that the failure of personal diplomacy will become clear to all. Your devastatingly logical editorial, therefore, should speed summity to its long-overdue burial.

DANIEL P. COMAN

Chicago, Ill.

Justice for Schools

EDITOR: Your Comment (6/4) on the blind spot in the N. Y. Times appeal for Federal aid to education, meaning not to education but to public schools, describes an ailment which afflicts many of our prestige newspapers. Going beyond a demand for Federal aid of public schools, while ignoring private education, the St. Louis *Post-Dispatch* has dared to point a querulous finger of guilt at Catholic citizens and taxpayers for asserting their rights to equal protection under the laws and to the free exercise of their religion. Editorially, the *Post-Dispatch* warned, on April 23, that unless Catholics stop asking for their civil rights in education, "bigots will be encouraged to fan the flames of prejudice." Of course, the *P-D* isn't fanning any flames. It's just got a low-pressure bellows blowing steadily under the hot coals.

It seems to me that those Americans who support private education, whether of any religious affiliation or none, should hearken to the warning of Rep. Clement J. Zablocki (D., Wis.) on the House floor during the May 26 debate over the Thompson aid-to-education (public) bill. Referring to the existing double-tax inequity that parents of independent school students are burdened with, Mr. Zablocki pleaded that a similar injustice at the Federal level would constitute rank discrimination.

Similar warnings have been sounded by unbiased and authoritative observers of American education. The time to act to save our schools is now.

VINCENT P. CORLEY

Creve Coeur, Mo.

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Current Comment

Castro's Cuba

If Fidel Castro's Cuba is not slipping into the Communist orbit, the country is giving a fair imitation of it. On June 3 Havana announced that Soviet Premier Khrushchev had accepted an invitation to visit the Caribbean republic. Close on the heels of this startling news came reports of a pending trade agreement with Red China and the possible extending of diplomatic recognition to the Peking regime. Is the Soviet bloc at last to get its long-sought foothold in the Americas?

The United States is not alone in its concern over Cuban political trends. Distress is mounting in Cuba itself. Last May 26 Most Rev. Enrique Pérez Serantes entered the controversy over communism in the island with a strongly worded pastoral. Citing Pius XI, the Archbishop of Santiago found it necessary to remind his flock repeatedly that communism is "intrinsically perverse." The enemy, he warned, was already inside Cuba's gates. Then on June 4, Most Rev. Eduardo Boza Masvidal, Auxiliary Bishop of Havana, denounced thought control by the state, unjust confiscation of property and nationalism that is based on hatred of other nations.

On the same day Cuba's Christian Democratic Movement announced its decision to bow out of the Cuban political picture. In a sharp statement the leaders of the movement declared that the "minimum of conditions" necessary for the spread of Christian Democratic ideas is not present in Cuba. They were therefore withdrawing from politics until "circumstances again allow the organization of groups and entities of different ideologies."

... and the United States

As concern mounts in Cuba, U. S.-Cuban relations continue to plummet. Cuba, of course, has the right to invite foreign officials as guests of the state. The peculiar timing of this sudden manifestation of hospitality toward the Soviet boss, however, is at least suspicious. The United States cannot be

blamed if it interprets Dr. Castro's move as a deliberate attempt to bait this country by approving the antics of summit-wrecker Khrushchev.

Moreover, Cuba's recognition of Red China, if it comes to pass, must be interpreted as a hostile act. With the establishing of a Chinese Communist diplomatic mission in Cuba there will result the danger of stepped-up Communist activity in Latin America—in other words, on our very doorstep. Besides, for ten years Latin American votes, in support of the U. S. position, have helped keep Communist China out of the UN. Will Peking now be in a position to sway the Latin American vote? Has Dr. Castro planned it this way?

Our relations with Cuba are approaching a showdown. As the country moves closer to the Soviet bloc, the United States finds itself in an increasingly intolerable position. How long we can refrain from taking positive action is a delicate question Washington must ponder and ponder well.

Research for Action

The director of the Twentieth Century Fund set out to stir the academic waters with his remarks in the fund's recently issued annual report for 1959. August Heckscher's words on the tendency of research to become "increasingly divorced from deeds" hit at an aspect of current social science which has troubled many observers.

No one acquainted with the quality of scholarly work sponsored by the Twentieth Century Fund will question its director's dedication to the highest standards of thoroughness and objectivity in research. Certainly, in his mind, the scholar must never use facts to support a predetermined theory. Science in a free society must not suffer the debasement which characterized it in Nazi Germany and which afflicts some areas of contemporary Russian research.

Allowance, too, must always be made for the freewheeling "pure" scientist. History records more than one instance in which a seemingly nonutilitarian

project paid off in findings of the most practical sort. The fact remains, however, that the social sciences in particular must be concerned with "the cry of the social order for meaningful results."

Interestingly enough, the same point is made in a quote from John Dewey cited by Gunnar Myrdal in his newly published essays on *Value in Social Theory* (Harper. \$5):

Anything that obscures the fundamentally moral nature of the social problem is harmful, no matter whether it proceeds from the side of physical or psychological theory.

It would, then, be a tragedy, as Mr. Heckscher warns, "if the modern foundation, under the false yoke of methodology or scientific objectivity, were . . . cut off from the public it must serve."

Religion and the Media

On June 1, the General Board of the National Council of Churches made history in approving a study report on radio, TV and films. It thus put on record the most forthright statement—from other than Catholic sources—on the churches' duty to speak out on "questions raised by the influence these media now exert in our common life."

The report hails the media as "instruments of tremendous potential for man's growth in mind and spirit." But it bluntly warns that the image they convey "is often poles apart from the Christian understanding of man and his purpose."

Turning to the motion picture world, the report stresses the value of industry self-regulation. Unfortunately, irresponsible agents render the industry's Production Code "increasingly ineffective." For this reason the churches must seek to guide individuals within the industry at the same time that they educate church-going Americans to discriminate in the use of the media. Among the courses of action suggested to the churches is a proposal "to support and encourage others to support" good films and to "withhold support of films inimical to the public welfare."

In these and other respects the report sounds a note familiar to American Catholics. They have long used the services of the Legion of Decency and similar agencies in arriving at conscientious

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tious judgments on the merits of mass media fare. They will, accordingly, welcome such utterances as an authoritative expression of shared purpose and concern by one of the most powerful religious forces in the nation.

Women in the Sanctuary?

On Palm Sunday, three Lutheran bishops ordained three women to the priestly office of the State Church of Sweden. As a result of this radical move, some Swedish bishops have campaigned for a boycott against the female ministry even though the ordination was in accord with an act of Parliament.

The feminist surge to the pulpit is not new in Protestant circles despite St. Paul's injunction that women are to be silent in the churches (1 Cor. 14:34). The World Council of Churches recently found that 48 denominations admit women to the full ministry and nine to a partial ministry. Where objections exist among Protestants, they are usually grounded in considerations of expediency, rather than in theology. Can women serve the church and the home, too? What of the tradition of male leadership? Dare we risk a feminine landslide that would drive men from the ministry?

In the teaching of the Church there are four classes excluded from the valid reception of Holy Orders—angels, souls of the departed, those not baptized with water and women. Females are completely barred from the priestly office; this is the common teaching of theologians, based on the accepted interpretation of St. Paul as well as on clear Apostolic tradition and the perennial practice of the Church (fortified by Canon Law). The prohibition stems, not from natural law, but from divine positive law—one that ruled the Old Testament and is continued in the New. As St. Epiphanius said, if it were lawful to have female priests, Mary, Mother of God, would surely have been the first.

Vatican II and the Laity

The coming Second Vatican Council, the Church's "event of the century," took on more definite outlines on Pentecost Sunday. On that day Pope John XXIII made public a *Motu Pro-*

prio

, or letter, in which he established a number of special organs charged with preparing the work of the council.

Ten commissions have been created, each headed by a Cardinal, corresponding in the main to the congregations which already assist the Pope in the regular work of the Holy See. Two secretariats, or special offices, have also been established. One of these will deal with problems relating to modern mass communications. The other, described as a special "advisory board" for matters of Church unity, will apparently cope with the delicate problem of liaison with the non-Catholic Christian bodies, such as the Orthodox Churches. The German Jesuit and Biblical scholar, Cardinal Augustin Bea, has been named to head this secretariat, or "advisory board."

Perhaps the most striking feature of the pre-council bodies is the "Commission of the Lay Apostolate." This last of the ten commissions will deal with "all questions having reference to Catholic Action in the religious and social fields." The high rank accorded this body is itself an indication of the stature which the lay apostolate has achieved in the recent decades. The Pope's move tends to confirm prognostications that the council, for the first time in history, will establish a definite statute defining the role of the layman in the apostolic mission of the Church.

The Crime and Sin of Racism

Whether ex-Gestapo chief and SS-Obersturmbannfuehrer Adolf Eichmann, now facing trial in Israel, is directly responsible for the death of nearly six million Jews or, as some now say, one million, is not really important. Similarly irrelevant is whether the real total of Jewish losses is the 5,721,500 estimated by an Anglo-American committee, or the 4,194,200 set by another estimate. Numbers alone do not measure, much less constitute, the moral evil of racial hatred.

The Catholic press recently received the full text of a pastoral on anti-Semitism by Cardinal Achille Liénart, Bishop of Lille. This was a Lenten message composed in direct reference to the aftermath of the smearing of the synagogue in Cologne on Christmas Eve. The Eichmann case, nevertheless, makes it still timely.

The pastoral directed itself to the religious aspects of anti-Semitism. "Such a dangerous frame of mind," said the Cardinal, "must find no support among Christians, despite the religious pretexts with which it occasionally tries to cover itself." He repudiated the idea widely current among Christians that Israel, the chosen people of the Old Testament, has become a "cursed people" in the New. He denounced the idea, too, that the "Jewish people were the first or the only ones responsible for the death of Jesus." Nor were the Jews "deicides" in the full sense, "for had they been conscious of His Divinity, they would have believed in Him and would not have put Him to death."

In reality, said the French prelate, "the religious destiny of Israel is a mystery of grace upon which we, as Christians, have to reflect with respectful good will." The Eichmann case, bringing to life again a disastrous chapter in the history of humanity, is a call to Christian reflection on this mystery of grace which is Old Testament Israel.

Congo Coming Apart?

As the Congo's hour of independence nears, apprehension has reached near-panic proportions among the Belgian settlers. Since March, each week a thousand people have departed, lowering the total white population from 100,000 to 80,000.

The two-week period of elections ended May 25. The victorious Congolese parties are now in process of trying to form a Government which is to take over from the Belgians on June 30.

None of the more than 20 parties contesting the election emerged with a majority of seats in the 137-member national Chamber of Representatives. Patrice Lumumba's radical wing of the National Congolese Movement will control between 40 and 45 seats. M. Lumumba himself, however, will not be willingly accepted as head of a coalition. The whites fear his racism and demagoguery, while his leftist leanings and insistence on a powerful centralized Government for the new State have gained him the mistrust of most other leaders.

Best hopes for a coalition lie with the moderate parties like the pro-Belgian National Progress party with 22 seats, the Association of the Lower

Congo or Abako with twelve and the Albert Kalonji wing of the National Congolese Movement with eight. The Abako leader Joseph Kasavubu, who would likely head such a team, is no friend of Lumumba.

For his part, M. Lumumba has warned that any coalition Government formed without him or his approval will not survive the summer. He is most certainly correct. In fact, any chance of a peaceful transition lies in

his hands. Meantime, in the copper-rich Katanga Province and in the commercial province of Léopoldville, secessionist agitation grows. If and when the first native Government is formed, it will have a backlog of problems.

A Catholic Revival

THE GREAT MISSION of Montreal may well serve to revive what is rapidly becoming a vanishing species on the contemporary religious scene—the parish mission. Conducted simultaneously during Lent in all of the 252 parishes of the Montreal diocese, the Great Mission had for its theme "God Is Our Father," which ran like a leitmotiv throughout the fourteen sermons, the hymns, and the specially composed prayers.

The reaction to this new approach to the urban parish mission was astonishingly responsive. As one layman put it: "Until now, the parish missions I had attended were built chiefly on fear: fear of sin, fear of hell, fear of death, fear of judgment. This is good up to a point. But I get more mileage out of the new emphasis, out of love."

Another parishioner cited a secondary benefit: "Not so much bombast or stale anecdotes. When preachers have to keep their ideas and their expression within the framework of Catholic dogma, there's less chance for the 'blood-and-thunder' missionaries to race their engines. And that's a blessing. This isn't an era of Jansenist rhetoric. Catholics want to be taught, not yelled at."

Like Cardinal Montini's Great Mission of Milan in 1957, the preparations for the Montreal Mission were early and exhaustive. In April of 1958, each parish was confided to the prayers of a cloistered monastery or convent. Extensive sociological research with multiple classifications, assessments and cross-sectional questionnaires took the spiritual temperature of every diocesan region and milieu. Some 20,000 lay workers under the control of an elaborate network of commissions, sub-commissions and technical services invited almost every Catholic of the million faithful in the diocese to share personally in the rewards of the Great Mission. About 120 manufacturing plants and commercial business houses allowed workers to have their confessions heard and to receive the Eucharist within the precincts where they work.

The communications media, too, were mobilized. TV, radio and the press carried news of the Great Mission, whether of an assemblage of 3,000 workers at a pre-mission meeting in the Notre Dame Basilica or the celebration of Mass

FATHER McLAUGHLIN, S.J., presently studying *ascetical theology* at St. Robert's Hall, Pomfret, Connecticut, preached in the Montreal Great Mission of 1960.

in a factory by the person who planned and conducted the whole event, His Eminence Cardinal Paul Emile Léger. Eighty-four full-size billboards dotted the city's key arteries with the words "God Is Our Father" inscribed on them in solemn script. Posters and placards bearing the same message appeared in countless shop windows (of Catholics and non-Catholics alike), school corridors, barbershops, bus kiosks, restaurants and police stations. Over three million pieces of printed materials were issued before the Mission had begun.

Although the full success of the Great Mission has yet to be gauged, it is already clear that this approach to Catholic religious revival has certain inherent recommendations which cannot go overlooked. First, there is the proven magic of its painstaking organization: the Mission enjoyed a 90-per-cent increase in attendance at its services, in some instances four or five times greater than at other parish devotions of a similar nature. Such practical competence immediately engages our American respect for hard-headed managerial savvy. More importantly, organization of this kind effectively meets Pius XII's *caveat* to the religious week at Coutances in 1955: "The dispersed and isolated efforts of individual parishes are incapable of maintaining for long the faith and morals of our people in the face of profound and rapid transformations of modern life...."

A second feature of the Montreal Great Mission which merits notice is its sustained and co-ordinated preaching emphasis on Catholic dogma. Grace, the sacramental system, the Mystical Body, the "corporateness" of justification, the liturgical movement, the lay apostolate and so forth—these were the prime moving parts which articulated the Mission's theme, "God Is Our Father." Like Cardinal Suhard of Paris, Cardinal Léger has begun to move that placid and formalized mass of Catholic dogma into productive and durable contact with the very lives of his people. It is not a catalogue of negative precepts nor a collection of ritualistic or moralistic do's and don'ts that will disenthral us from the allurements of our time. The face of such a Christianity is neither forceful nor genial enough to attract our era. It is, rather, the energy and vital exaltations of Catholic dogma, translated into the cultural idiom of the 20th century, which alone can do it. And the success of the Great Mission of Montreal has greatly evinced this.

JOHN McLAUGHLIN, S.J.

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Washington Front

Primary Teachers

IN HIS PROGRESS toward the Democratic nomination Sen. John F. Kennedy has helped much to demonstrate some simple truths about real candidates and favorite sons. He won seven straight Presidential preference primaries, but only in two states, Wisconsin and West Virginia did he have much more than token opposition. Lar Daley opposed him in New Hampshire and Indiana. Wayne Morse offered some slight resistance in Maryland and later provided a clear object lesson to favorite-son aspirants by his weak showing in Oregon.

Senators Morse and Kennedy teamed up in Oregon to demonstrate effectively that a serious candidate is an almost certain winner in a primary in which his only active opposition is a favorite-son claimant with no chance of winning the nomination. To be sure, Senator Morse had sometimes asserted his interest in the nomination, but on other occasions he seemed to be saying that he really preferred Stevenson. To add to his plight Senator Morse had to face the voters of his home State after he had already absorbed awesome punishment from Senator Kennedy in Maryland and from a previously beaten Senator Humphrey and a reluctant Adlai Stevenson in the District of Columbia. In other words, Senator Morse was really asking the voters of Oregon to give him authority at the convention to be used at the discretion of the delegates who might thus play the role of kingmakers.

The difficulty with the Morse position was that the voters could themselves be kingmakers in the primary by voting for one of the major candidates. They therefore saw little merit in passing on their power to a Morse-led delegation. Senator Morse faced the same kind of problem that was faced by Gov. J. Millard Tawes in Maryland, Gov. Michael V. DiSalle in Ohio and Sen. William Proxmire in Wisconsin. These three men solved their problems in somewhat different ways, but none of them fought it out with Senator Kennedy.

Governor DiSalle capitulated completely and led the primary effort for the man from Massachusetts. Governor Tawes let the delegation go for the Senator but has yet to give him his personal endorsement. Senator Proxmire made his availability known but, when Senators Kennedy and Humphrey entered the Wisconsin primary, he discreetly withdrew and remained neutral.

Favorite-son delegations with no commitment to any of the main contenders have been elected from New Jersey and California. These States, however, have Governors whose names have been mentioned frequently as dark-horse candidates. In addition, New Jersey, at least, has one of the smoothest gubernatorially operated political machines in the East.

Except where the local leader can claim his efforts to secure the nomination are legitimate, the voters seem to prefer to choose from among the serious Presidential possibilities rather than delegate that authority to a politician with a yen to wield power at a national convention. This political truth Senator Kennedy has re-emphasized for us with the aid of three potential favorite sons who wisely withdrew from the primaries and Senator Morse who would not withdraw and therefore was defeated.

HOWARD PENNIMAN

On All Horizons

CFM DECENTRALIZES. Growth of the Christian Family Movement having made a national convention too unwieldy, a regional (Midwest) convention is to be held in Chicago, Aug. 26-28, for the first time. An expected thousand participants will take part in 40 seminars and workshops. The concluding address will be delivered by Most Rev. James H. Griffiths, Auxiliary Bishop of New York. The Chicago CFM Federation is located at 720 N. Rush St., Chicago 11, Ill.

►GOOD READING. Yes, everybody talks about it but the Philadelphia Catholic Literature Group does something about it. For the past 20 years this organization (222-B John Bartram Hotel, Philadelphia 7, Pa.) has provided choice religious books to the

free libraries of the city. Funds for the good cause are raised by a single annual appeal to the students and alumnae of the archdiocesan girls' high schools.

►PROMPTINGS. New and sprightly ways of asking and answering old questions are successfully incorporated in the questionnaire "What's Your D.Q.?" (Dance Quotient). This wallet-size card was prepared by an all-city committee of Minneapolis high schools. Copies can be ordered from Contact, 2120 Park Ave., Minneapolis 4, Minn. (\$2 per hundred).

►RECOGNITION. Edward A. Marciak, 42, editor of *Work* and a contributor to *AMERICA*, has taken over the position of executive director of the

Commission on Human Relations of the City of Chicago. In order to leave himself free for his new work he has resigned from his post as director of the Catholic Council on Working Life.

►CROATIAN TRAGEDY. Historians now recognize that, after World War II, many murders were glossed over by the facile charge that the victims were collaborators or Fascists. Better documented than most cases of this kind is the fate of the Croatian soldiers, victims of Tito. A pamphlet on this story can be had by writing the author, S. W. Skertic, at 2061 Wyandotte, Cleveland 7, Ohio.

►ST. FRANCIS AND THE FAMILY. The 41st annual meeting of the Franciscan Educational Conference, meeting this year at Quincy College, Quincy, Ill., Aug. 9-11, will have for its theme "Franciscan Ideals and the Family." R.A.G.

Editorials

Have We Gone Soft With Security?

THE FACT that prophets of doom have always been abroad in the land, and that their dire predictions have seldom been verified, does not mean that they can be blandly discounted. Occasionally their forebodings have been solidly based, and more than one careless generation has lived to regret its insensitivity to approaching perils.

It is well for us today, when so many warning voices are being raised, to strive for an attitude of mind that strikes a middle way between exaggerated apprehension and irresponsible indifference. Without doubt, there are a number of things seriously wrong with American life, things which should rightfully concern and worry us. But without doubt, too, American life has its virtues and strong points, and these should encourage us as we shoulder the burdens of a turbulent and constantly challenging age.

These remarks are occasioned by the recent publication of the talks given in New York last July at a symposium honoring the Equitable Life Assurance Society of the United States. By way of paying tribute to Equitable's 100th anniversary, five distinguished speakers discussed the economic and social contributions which life insurance has made to the nation. Some remarks on the subject of security by Frederick R. Kappel, president of the Bell System, especially caught our editorial eye.

One of the favorite themes of contemporary Cassandras is the alleged preoccupation of the American people with security. We are told that college graduates are intent on jobs that give them solid guarantees against the hazards of life. They don't want to gamble, to take the kinds of risks that brought wealth and fame to an earlier generation. Similarly, it is said that people today are chary about shifting employment, fearful of losing the smaller good they have in an effort to win a larger good somewhere else. The charge is made that we have gotten so far away from the old carrot-and-stick approach to life—what with our unemployment insurance, hospitalization and old-age pensions—that many Ameri-

cans have lost the incentive to work hard and have become content with mediocrity.

Surely, there is a nugget of truth in all this, but how big a nugget is a question. In his contribution to the symposium, Mr. Kappel had the good sense, it appears to us, to see the search for security in proper perspective. On the one hand, he was alert to the danger:

You often hear it said that many people today are too much concerned with security. As a matter of fact I have said it myself—and meant it, too. I agree that to achieve a cozy security is not much of an ambition, and I think those people are dead right who say that if that is all we are after, then we are sunk.

On the other hand, Mr. Kappel refused to see in the concern for security only moral flabbiness and a national loss of nerve. The following passage is a good antidote to exaggerated fears:

However, just because security is sometimes over-emphasized doesn't mean that men and women can get along without a reasonable amount of it. We all know this is a basic human need. . . .

The fact is, in our society most people don't have the resources that will enable them to take on responsibilities without worrying about the risks of the future. . . . And it is only when a person is able to free himself from the feeling of insecurity—from the condition of always being apprehensive about what might happen to him and his family tomorrow—that he can wholeheartedly bend his mind and energy to the work at hand.

In other words, a reasonable amount of security, far from being a drag on initiative and enterprise, is rather an encouragement to them. And the greater a man's family responsibilities are, the truer that is. In our urban society, in which most men are totally dependent on income from wages, Social Security, life insurance and welfare schemes of various kinds can scarcely be considered debilitating luxuries. They are, rather, necessities for a truly human existence.

Challenge to the Churches

WITH INCREASING URGENCY, in recent years, our big cities have been sending up distress signals as they faced the harmful effects of the phenomenon known as suburban sprawl. Now, with the release of preliminary findings from the 1960 nose-count of the U. S. Census Bureau, the dimensions of the national crisis occasioned by this trend have become even clearer. Cries of alarm and hurt pride grow louder than ever as tabulations show the extent of the flight to the suburbs

and consequent changes in the make-up of our metropolitan centers.

Philadelphia, Galveston, Minneapolis, San Francisco and Jersey City derive small comfort from the high rate of population growth in mushrooming developments just beyond their borders. Indeed, their only consolation may come from a realization that many of the problems facing the city challenge the suburbs, too.

For city officials the most pressing problems tend to

be fiscal in nature. A drop in population does not necessarily bring about a decrease in municipal expenditures. In fact, the drift of upper-income families from a city often means that a greater proportion of the remaining population will be seeking public services in health, education and welfare areas at a time when the city tax base is narrowed.

And money is not the only worry. Buried away in the mass of census statistics is proof that recent migrants to the cities, in some instances, form an increasingly significant portion of the population. Thus, Cincinnati and Chicago continue to be nourished by a flow of mountain people from the South. Negro sharecroppers flock into sections of Detroit and Cleveland that have been vacated by older residents heading for the rim of metropolis. New York, Los Angeles and Denver have become bilingual cities as more Spanish-speaking citizens arrive each day from Puerto Rico or the Southwest. And in each case, a mighty task of adjustment exists for both the newcomer and the host city.

Suburbia also has its headaches. All too often it must share with the central city the burden of worry over housing, airports, schools, water supplies and control of air pollution. These are but a few aspects of what Richard H. Leach refers to elsewhere in this issue (p. 374) as "The Challenge of Metro."

The churches, Professor Leach stresses, must accept an active role in meeting this challenge. For this reason it is encouraging to note the appearance of two recent Catholic publications. Dennis Clark, author of *Cities in Crisis* (Sheed & Ward, \$3.50), has outlined a Christian response to the problems of an urbanized society. In *Crisis Downtown*, a report prepared for the National Conference of Catholic Charities (1346 Connecticut Ave., N.W., Washington 6, D.C. \$1.25), Fr. Robert G. Howes offers a hard-headed appraisal of urban renewal as a part answer to these problems. The two studies demonstrate the existence of an encouraging measure of intelligent Catholic concern with the "major domestic problem of our time."

"His Canon 'against Self-Slaughter"

SINCE THE NOTORIOUS U-2 incident has proven its value as a multipurpose tool, let us use it as a hammer to nail down a plank in the solid framework of morality.

On May 7 Mr. Khrushchev told the world that the pilot of the U-2 carried a "special pin": one tiny prick and he would zoom off to the nether world with his secrets untapped by the Soviet brainwashing techniques. If true, apparently the instinct of self-preservation triumphed over the unwritten code of secret agents. At any rate pilot Powers never utilized his do-it-yourself death kit.

Suicide in the strict sense is a perfectly clear concept: it signifies any act whereby a man deliberately elects to end his life on his own authority.

In the perspective of Christian morality, the judgment to be passed on this repulsive choice is also entirely clear. Suicide is objectively a grave sin whose malice consists in an invasion of the supreme and total dominion of God over human life. Man is not the owner of his life and substance in the sense that he owns a bankroll or a poodle. Man is no more than the steward of property that belongs inalienably to Another. The precise disorder in suicide is that by this act man exercises the most radical sort of proprietorship over what does not belong to him; he destroys the very substance of his human nature. The thought is enough to give one pause: if God demands of us an account of our stewardship, what will He exact of the man who rejects his very status of servitude?

The importance of preserving our traditional judgment on suicide is emphasized by recalling its vital relation to natural law. To St. Thomas, at least, the royal road to discovering the most basic precepts of natural morality is an investigation of the root tendencies of our nature. Certainly one of the most obvious of these axes of moral development is the inclination to preserve oneself in existence. In its positive form, it

finds expression in the precept that one must take reasonable care of life and health. In its negative form, it universally proscribes self-destruction. Since these are among the most simple and self-evident principles of natural law, one cannot question them without impugning the whole process whereby we come to know the law that is said to be written in our hearts.

Suicide, then, is one of those peculiar perversions of right order that are called intrinsically evil acts. It is sheerly wrong, independently of motives and circumstances. Suicide cannot be excused by appeals to honor nor hallowed by reasons of state. To make an exception in the name of patriotism is to deny that there is any essential morality in suicide at all; it is to leave all moral absolutes at the mercy of the "situation ethics" which says that nothing's right or wrong but thinking makes it so.

Neither can the spy find a way out of his dilemma by saying that when he kills himself, he does so not on his own authority but on that of the state. The state has no competence in the matter of destroying an innocent human life. It is no more the sovereign lord of life than is the individual. To argue otherwise is to subscribe to the essential principle of totalitarianism. If the state can legitimately command an intelligence agent to kill himself, how can we withstand compulsory euthanasia or all the other vagaries of social engineering that make a mockery of the public philosophy of inalienable rights?

What next for the harried minions of the sleazy (though necessary) game of espionage? *Newsweek* had an engaging item in its May 23 issue. Why not rig the U-2 so that compromising evidence, the plane and its pilot, can be destroyed by push button from its base? In that case we would have to unleash another critical editorial, one in which we would change the indictment from suicide to murder.

Youth in Europe

Robert Bosc

THE MANY CLOUDS that darken the international skies should not prevent us from seeing the few bright spots where substantial progress in mutual understanding has been made during the last fifteen years.

Today most young Spaniards, Frenchmen, Italians, Dutchmen and Germans no longer feel themselves "foreigners" when they travel from one European country to another. The traveler who returns to Europe after fifteen years cannot but be struck, for example, by the really impressive reconciliation between France and Germany. But the phenomenon is general.

We can let the historians discuss whether this change in mentality is due to economic and sociological factors, or is to be ascribed rather to the intense educational effort which was undertaken immediately after World War II. The progress of European economic, military and political integration has already been the theme of many articles and books. The history of the "psychological integration" of the young European postwar generation has not yet been told. When the time comes to write it, the story will reveal that there have been three distinct stages in the process of that integration.

INFORMAL BEGINNINGS

The story starts in Germany during the months that followed the armistice of May 8, 1945. Some priests—chaplains to the Allied Forces on one side, members of the German clergy on the other side—felt the need of taking immediate steps to give the new generation an opportunity to meet together in peace. Informal meetings took place in many towns and villages, from tragically destroyed Berlin to the unscarred shores of the Lake of Constance at the Swiss border. The Benedictine Abbey of Maria-Laach in the Rhineland a few miles south of Bonn deserves special mention for its wonderfully inspiring and truly Catholic hospitality. Many of the young men—Germans, French, Belgians, Dutch—who met there in 1946, 1947 and 1948 now hold leading positions in European politics, education, diplomacy and business; some of them hold high rank in the Church.

At first there were no programs, and there was hardly any method for conducting the meetings that were held. These young men, who had taken part in the last battles of the war, needed no "program"; they had plenty of

Fr. Bosc, s.j., a professor of international relations at the Institut Catholique in Paris, is currently visiting the United States on a Fulbright travel grant.

questions to ask. In spite of the lack of qualified interpreters, they managed to understand one another very well. They did not have only pleasant things to say. At times, when the discussion ran too high, a bottle of Mosel wine became useful to soften excited tempers. At night they prayed together, and in the morning Communion they found strength to overcome their instinctive reactions. As a German participant once said:

Seeing the Host and the chalice at Mass, I think of all the sufferings of your men and women in our concentration camps, and I think of all the sufferings of our prisoners in your work camps. For all these our sins Christ has given His life that we may be able to forgive one another.

By 1950, following the impetus originally given by young Catholic laymen and priests, European summer camps had developed to such an extent and had met with such success that most youth organizations—Catholic, Protestant and neutral—were staging their own international sessions or inviting their members to take part in private or Government-sponsored meetings. By that time there were few university or college students in Western Germany, France, Belgium and the Netherlands who had not had some opportunity to live for at least one or two weeks in the company of former "enemies." Several of the younger French and German bishops felt the need of friendly informal meetings of the student type. The Most Rev. Robert Picard de la Vacquerie, now Bishop of Orleans, managed to set up a meeting where, probably for the first time in history outside a formal Church council, common problems of the apostolate in Europe were discussed at the level of his high rank.

THE SECOND STAGE

After 1950, several important changes occur in the evolution we are describing. First, the movement reaches countries which, for historical and geographical reasons, had remained isolated (Spain) or had not taken part in the World War (Switzerland). Secondly, the movement reaches groups—young workers and even young farmers—who had not had the privilege of taking part in the first meetings immediately after the war.

At the same time, the need is felt for better organization, better methods, better use of the splendid opportunity which is now afforded to train the rising generation to fulfill their civic duties on the international level. One of the experiments in practical international training deserves special mention. It goes by the name *Routes de la Paix* (*Strade della Pace, Friedensfahrt*,

Rutas de Paz). But first a word about Pax Christi, the movement of "prayer, study and action for peace" that sponsors *Routes de la Paix*.

Pax Christi was founded after the war in order to bring about reconciliation between nations—by the use of modest, practical means such as prayers for peace, international pilgrimages and "Peace Sundays"—and to spread the Church's doctrine on international relations among the broad masses of Catholics who, much too often, failed to realize the part they were called to play, as Catholics, in the organization of international peace. Since 1950, Cardinal Maurice Feltin, Archbishop of Paris, has been the international president of Pax Christi, which now extends its work for peace far beyond the limits of Europe.

The aim of the Pax Christi *Routes de la Paix*, every summer, is to give young men and women an experience in international community living, and at the same time to give them a better knowledge of the teaching of the Church about international relations. Teams are formed, each comprising forty to fifty young people, of different nationalities and from different social backgrounds. The young people will spend ten to fifteen days together hiking through the countryside toward some famous shrine. Assist was selected in 1952 for the first venture, then Santiago de Compostela in Spain, Notre Dame du Puy in France, Our Lady of Walsingham in England, Mariazell in Austria, Nijmegen in Holland, Unsere liebe Frau von Weingarten in Germany. For August, 1960 Spain has again been selected, with Nuestra Señora de Montserrat as the rendezvous of the peace pilgrims.

On the way, with the help of priests and trained laymen, the hikers discuss problems of international politics, and they learn the doctrine of the Church on war and peace. A program is fixed for each day. In the evening an unusual but truly missionary work begins for the participants of the *Routes*. The pastor of the village where they stop for the night has arranged in advance that the members of the group will be received as guests in different households. In remote villages, where hardly any foreigners come to visit, the peace pilgrims are a true vision of what the unity and catholicity of the Church really mean. At table, in broken English, German, Spanish or French according to their linguistic knowledge (which is usually poor, unfortunately), they try to explain where they come from, why they have come, and how life looks in their own country.

Sometimes God works miracles. In 1956, in southern Germany, a French girl was sent to stay with a family whose father had suffered for a long time as a prisoner in France. Perhaps the pastor had not explained well enough beforehand, or the man expected that, knowing his strong feelings, they would send him some Spaniard or Dutchman as a guest. When the girl arrived, he refused to receive her. His wife had the unpleasant task of explaining to the girl that she would have to eat her dinner alone in a separate room. There she could also sleep for the night. A few days later, the miracle happened. When she returned to her own home, the French girl received a letter from the man who had

refused to see her. He said that her coming to his house had been to him a grace and a blessing of God. He had recognized that his behavior had been un-Christian, and he wished to thank her for having given him the occasion for making an examination of his conscience. He begged her to forgive his rudeness, just as, thanks to her example, he now forgave his former enemies.

The international *Routes de la Paix* are but one of the many programs that have led the young generation in Europe along the road to mutual understanding and peace. Through the work of many similar organizations, deep antagonisms which existed for centuries have been largely overcome. The task of maintaining these friendly, mutual international relations has now become a simple matter of daily educational routine in schools and parishes.

BEYOND EUROPEAN BORDERS

With 1955, a page of history was turned, and the world outlook changed again. On the one hand, the death of Stalin brought about a *détente* in East-West relations; tourist travel and even exchange of persons were again possible, to a certain extent, between Eastern and Western Europe. On the other hand, emancipation of the African territories caused misunderstandings and mistrust, sometimes hatred and war, between several countries of Europe and former colonies or protectorates in Africa. For the men who took part in the first postwar European youth gatherings, this situation was a new challenge. Would it be possible to make use of the experience gained by the reconciliation process in Western Europe and to remove through similar methods the psychological misunderstandings and prejudices between Eastern and Western Europe, between Europe and the emerging African states?

The case of Eastern Europe was, and still is, complicated by ideological and political factors which give a strong artificial flavor to most international youth meetings organized in Russia or Poland.

But there have been, none the less, some fairly satisfactory beginnings which, if they develop, may prove as fruitful for the future of world peace as any conference of diplomats. Young Catholics, for example, after careful spiritual and intellectual preparation, have organized tourist parties to

Poland and to the Soviet Union, and they have succeeded in bearing witness to the Church in youth camps and in private meetings. It is too early, however, to report about such experiments or to draw conclusions from them.

Of more immediate interest are the youth meetings



in North Africa, where Arabs and young Europeans gather every summer in growing numbers to discuss the burning problems of the postcolonial period, especially the question of mutual aid.

In the case of these Christian-Muslim meetings, of course, there is lacking the common cultural and religious background which makes discussion relatively easy between Germans, Italians, French, English, Spaniards and other Europeans, in spite of deep nationalistic and sometimes ideological divisions. Also in Christian-Muslim youth meetings there are several dangers. One danger is that the discussion may be confined to commonplace economic and political affairs, avoiding the more controversial issues.

The men who are now taking a leading part in the organization of European-African youth gatherings are aware of these dangers. In their opinion, an international youth meeting must not be a ridiculous and absurd imitation of a congress of specialists on social, economic and political problems.

For Catholics, at least, the meetings of young men and women ought to be a sort of "spiritual exercise,"

during which they leave their home surroundings for a time in order to learn to face their duties to their fellow men in the present world where God has called them to live. Pope Pius XII seems to have alluded to that kind of apostolate when, in an address of October, 1955 to the Italian Center for International Reconciliation, he said:

The power of Christian love of neighbor must today be alive and alert in every Catholic from his early youth. In all its forms it must be aroused and nourished in the family, in the school, in education. . . . Catholics from all nations and continents should unite in a common effort for peace, as they have done these past years with notable success.

In the organization of international youth meetings in Europe Catholics have indeed played a leading role and during the past fifteen years they have acquired a great deal of experience in this new kind of apostolate. Those who have watched the experiment have been greatly heartened. The rising European generation is now better prepared to enter the scene of international politics than their parents were thirty years ago.

The Challenge of Metro

Richard H. Leach

NO ONE TODAY in the United States can ignore the crisis in our metropolitan areas, a crisis which a study by the Rockefeller Brothers Fund has called "the major domestic problem of our time." Seldom has a subject been so well explored from so many angles in so short a time. From newspaper and magazine features published with increasing frequency since 1955, from State and Federal legislative hearings in the last few years, from studies by an ever growing number of universities and private research groups, from the reports of public officials caught in the metropolitan vortex, a clear picture of modern metropolitan America is emerging. That picture—particularly in what it portends for the future—is not a cheering one. What is needed now is a program of action to prevent the picture from worsening over the next ten years. Our aim must be to prevent an even larger mortgage being placed on the metropolitan future.

The problem is, how can such a program be launched? Whose is the responsibility? In a society like ours, there is no clear and positive answer. The responsibility is everyone's—and it is no one's. Government, political parties, industry, citizen and civic groups, universities and colleges, foundations, the Church, all have an im-

portant stake in solving the problem. Pot-shot action by all these groups, of course, could result only in compounding confusion. What is needed from each of them is a recognition that the metropolitan problem is a basic one, needing deep therapy, and that superficial palliatives, temporary remedies, short-term solutions are not the answer.

As Coleman Woodbury once pointed out, the danger is that without thorough and coordinated study and broad-scale planning, "we will be treating symptoms, not attacking underlying conditions—putting poultices on serious ulcers and taking cathartics for pains in the stomach due to an inflamed appendix." Serious thought, based on study of all the facts and embodied in a co-ordinated plan of attack, must be the goal. Each group must arouse and inspire its particular public to the end that such a plan will be developed. Only this kind of a united effort will make possible a solution on a broad enough scale to be enduring.

FEDERAL RESPONSIBILITY

Because a large part of that solution will ultimately entail political action, government must assume a share of the responsibility for action. To date, the Federal Government has not approached the metropolitan problem as a whole, nor has it recognized its peculiar responsibilities for attacking it. Indeed, it has been prevented from doing so because it lacks essential knowl-

PROF. LEACH, who teaches in the Department of Political Science at Duke University, is the author of "Metro: Challenge of the 'Sixties" (AM. 1/9/60).

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edge of the extent and complexity of its own impact on metropolitan areas.

Already deeply involved in metropolitan development through programs in housing and urban renewal, water-resources and water-pollution control, airport construction, highways, recreation and air-pollution control, to name only a few, the Federal Government has proceeded as if each activity were separate and unrelated to the others or to State and local programs in the same general areas. Moreover, Washington has developed its programs in response to the needs and demands of *cities*, not of metropolitan areas, which have no political organization of their own. But many of the most painful metropolitan headaches cannot be relieved on a city-by-city basis. Thus the most unfortunate aspect of President Eisenhower's recent veto of the water-pollution control bill is not that it keeps Federal aid at \$50 million a year (though that is unfortunate enough itself), but that cooperative metropolitan programs, which would have been possible under the bill, continue to be blocked.

The need is not for the Federal Government to take over solution of the metropolitan problem, lock, stock and barrel. Under our Federal system, the States and their local subdivisions clearly have chief responsibility for its solution. The need is rather for the Federal Government to recognize its own deep involvement in metropolitan area growth and development and to take the initiative in devising a coherent and comprehensive policy, within the framework of the Federal system, to aid in solving the problems which have accompanied them.

ROLE OF THE STATES

More than a mere declaration of interest on the part of Washington is necessary. Even President Eisenhower is aware of the complex and difficult problems of metropolitan areas, as his state of the union address in January attests. But in his dual concern for controlled spending and for State and local action rather than Federal action, he has overlooked the fact that the metropolitan problem, by its very magnitude and importance to the nation as a whole, has become a national problem, the solution of which is important to the national welfare. The Federal Government's responsibility to help evolve a unified policy to achieve that solution is manifest under these circumstances.

State and local governments obviously have a major role to play as well. And recently, State after State has seen the danger of inaction and has begun to search for solutions within the range of State power.

The 1959 legislative sessions in particular reflected the States' increasing willingness to assume responsibility for solving metropolitan problems. "Budgetary issues excepted, no problems ranked higher on legislative calendars than those of urban change," one recent study concluded. Provisions were made for annexation and consolidation, for inter-locality cooperation and contracts, for more effective area-wide planning, for better zoning, and for the creation of special districts and urban counties. In addition, a number of State

agencies were established to assist local units to meet the problems of urban growth. Much more obviously remains to be done—e.g., obtaining more adequate representation of urban citizens in State legislatures and revising State constitutions and laws to make possible the latitude for individual action which is necessary for adequate solutions in many metropolitan areas.

On the local level, the last few years have seen a great many metropolitan surveys launched or completed. From Fresno to Denver and on to Richmond, an increasing number of cities have been turning the spotlight on themselves in order to develop the factual bases from which to develop future programs of action. Where surveys have been completed, plans are being prepared and State legislative approval and State and local financing sought for their inauguration. Indeed, it would appear that the fire alarm has already been heard in many States. Where it has not—and there are few States where no metropolitan problem exists—responsible State and local officials must be prodded into action.

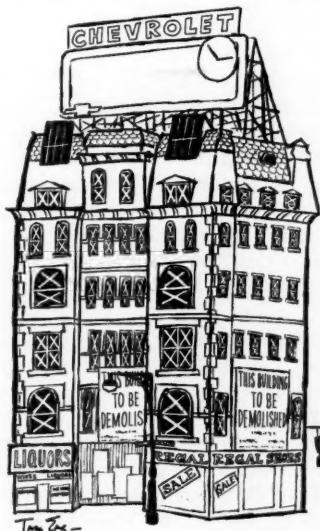
POPULAR DEMAND

In the long run, however, governmental action cannot be secured and probably should not be undertaken on either the Federal or the State level without popular demand. Unfortunately, as Rep. Barratt O'Hara remarked on the floor of Congress not long ago, the American people as a whole are unfamiliar "with urban changes, problems and needs, . . . [and unaware] of the dangers to our country in urban neglect." In the face of their apathy, public officials cannot be expected to carry on a continuing program of attack. A great campaign to educate and arouse the people to the dimensions and seriousness of the metropolitan crisis and

to enlist their support in meeting it is perhaps our most pressing need today.

Because of the importance of political solutions in the long run, perhaps the heaviest burden of responsibility lies upon political parties. Neither of the two major parties has shown much interest in metropolitan problems over the years. The record speaks for itself. Both the Republican party organization and its leading spokesmen continue

to ignore the question even today. In March, 1960, however, the Advisory Council of the Democratic National Committee published in a two-part statement on the condition of our cities and suburbs in a changing



America, what amounts to a ringing call to action. And leading Democratic Presidential hopefuls have acknowledged the problem and evinced concern for its solution. Indeed, Sen. John F. Kennedy has said that the crisis of metropolitan areas should constitute a major campaign issue in the forthcoming election. He cannot make it so alone, however.

The newspapers and the press generally must assist by launching a campaign of education on the subject. An excellent start has already been made by such leading papers as the *Washington Star*, the *Bergen (N. J.) Evening Record*, the *Dayton (Ohio) Daily News* and the *New York Times* and *Herald Tribune*. The American Press Institute, at Columbia University, recently brought together 20 reporters and nine editors from all over the United States and Canada for a two-week seminar to explore the "major problems that face expanding cities today and the techniques by which newspapers can keep their readers informed on their problems and their possible solution." Radio and TV might well take their cue from the press; the possibilities of visual and audial presentation in this field seem unlimited. In any event, so important is the press in our opinion-forming process that without concerted and intelligent action on its part effective remedial efforts to solve the metropolitan problem may prove to be impossible.

PRESS TAKES ITS CUE

In many ways the press takes its cues from the business community. For this reason it is encouraging to note that both businessmen's organizations and individual business concerns have begun to show interest along these lines.

An outstanding example of a single firm's interest in the matter is the well-conceived program Sears, Roebuck and Co. has set up in connection with urban renewal. An Urban Renewal Division of the company has been established, and every attempt is being made to encourage Sears store managers to exercise leadership in their own localities in attacking urban blight. The Sears booklet *A B Citizens in Urban Renewal* is a virtual primer on how to get an active citizens movement for urban renewal started in a community. This example could well be followed by business leadership generally.

Nor need business demand governmental action in every case. There is much that it can do itself. It is important to emphasize, as Philip Burnham did in an article in the February 5 issue of the *Commonweal*, that "the strictly political methods for solving urban problems are really rather limited." To a large extent, their solution must rest outside political channels. As Burnham suggests, "a strong and very direct attack on much of the ugliness and wretchedness [of urban areas] . . . can be made personally by property owners and lessors . . ." The case of Pittsburgh illustrates what determined business leaders can do on their own in renewing an area.

At least two other groups must share in the job of awakening the American people to the necessity of action in time to prevent metropolitan strangulation. The

nation's schools have a clear responsibility in this connection. Only recently, however, have colleges and universities turned their teaching and research efforts in the direction of metropolitan problems. Columbia has recently established a five-year Metropolitan Region Study Program with its focus on the New York region, and Harvard, Yale and Wisconsin, to name a few others, have developed their own programs. Unfortunately, their example has not been widely followed. Again, with a few outstanding exceptions, very little has been done on the secondary school level. Here is a great opportunity for education which so far has not been exploited. Recently, the foundations have become interested in the difficulties of metropolitan areas. As their interest grows, the interest of school officials can probably be expected to develop simultaneously.

Churches must also play a role in arousing the people to action. The church of an evolving metropolitan America will be far different from the church of fifty years ago, to say nothing of the church in the last century. For the sake of its own future, the church must plan now to meet the very different demands it will face in the next forty years. In doing so, it can play a helpful role by enlisting the sympathy and interest of its members in the broader problem. The burden of the Catholic Church in this regard is greater than the burden on Protestant churches, for the Catholic Church is to a much larger extent an urban church. And avenues open to the Catholic Church in meeting the challenge are legion.

Most union members are metropolitan residents, and most of their places of work are in metropolitan areas. Obviously, therefore, unions should be—and some are—involved. Nor should such important organizations as the American Municipal Association, the U. S. Conference of Mayors, the U. S. Chamber of Commerce and the American Legion be omitted.

PERSONAL INVOLVEMENT

In the last analysis, however, neither the metropolitan problem as a whole nor any of the lesser problems which go to make it up can be solved without the personal involvement of individual citizens. While groups can take leadership in alerting them to the need for action, only the citizens themselves can bring that action about. Without support at the citizen level, even the best conceived plan of action may fail of fulfillment. Here rests the final responsibility for securing official action and providing financial support for the costly program which will be required.

This is not a job to be accomplished in a moment. Removing urban blight and casting metropolitan America into a mold which will satisfy future generations is a long, perhaps interminable, project. "Projects of great magnitude," Gov. David L. Lawrence of Pennsylvania has said, "will never succeed unless they get active support at the citizen level." To meet the challenge of metro we need both "the continuing development of a philosophy of citizen understanding" and "[citizen] participation in the great work that lies ahead. There is a task for each of us, if the job is to proceed."

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BOOKS

Legal, Academic and Political Lives

FELIX FRANKFURTER REMINISCES
Recorded in talks with Harlan B. Phillips.
Reynal. 310p. \$5

This collection of 29 conversations is like an anthology; there is something for everybody. Biographers will find new and often exciting footnotes about Woodrow Wilson, Louis Brandeis, A. Lawrence Lowell, F. D. R. and many others within the incredibly large circle of friends Justice Frankfurter has had. Lawyers will revel in the disclosure of hitherto unknown details about some of the great legal problems of our age. And everyone will admire the enormous vitality of this man, now 78 years of age, who arrived in New York with his parents from Vienna in August, 1894 at the age of 12, not knowing a single word of English.

Frankfurter's wife told him he was not a reflective man. This volume bears out her comment more than one would have anticipated, although it is probably not fair to judge a person's capacity for profound reflection by what he dictates to a tape recorder.

This lack of reflection is particularly evident in a three-page chapter entitled "Religion." Here Frankfurter describes how, after growing up in an observant, but not an Orthodox, Jewish family, he "felt more and more weaned from the rituals and more and more alien to those to whom Yom Kippur was a matter of utmost significance and importance." He goes on to relate how Jewish religious ceremonies "ceased to have meaning for me" and how "not later than my junior year in college . . . I left a [Yom Kippur] service in the middle of it, never to return to this day."

Frankfurter sums up his "attitude toward the essential problems that are called religion" by classifying himself as a "believing unbeliever" or a "reverent agnostic." He affirms, however, that "by leaving the synagogue I did not, of course, cease to be a Jew or cease to be concerned with whatever affects the fate of Jews."

Many readers of this volume will be disappointed that Justice Frankfurter has not told us more about his religious credo and that he has not analyzed for us the deep consciousness of being a Jew which recurs constantly throughout this volume of memoirs.

Felix Frankfurter is the symbol of many things. As professor, jurist and private statesman he has a great legacy of wisdom to contribute to posterity. In this volume we see shadows of that legacy but not enough of its substance.

ROBERT F. DRINAN

THE NEW PROFESSORS

Edited by Robert O. Bowen. Holt, Rinehart and Winston. 218p. \$3.50

One of the most enduring myths about the academic life is that it is pleasantly other-worldly: the professor himself, if not exactly odd, is at least different from most other mortals, and he is spared the pain of real life. Whether Prof. Bowen's collection of self-portraits by a group of young professors will alter this myth is doubtful; it seems too well-entrenched to be affected by any facts one might offer. The truth of the matter, which comes through pointedly in the portraits, is that the professor is really like everyone else in most matters. If he is more idealistic than most men, he still lives in the same world and struggles with the same dilemmas and obstacles.

Yet the idealism that comes through in these pages is not of the foggy, commencement-address sort. It is a realistic idealism, well aware of its own limitations and the difficulties of the task of teaching and scholarship. It is just this combination of lofty ideals and self-awareness that makes this collection so impressive, illuminating and informative. In their modest way these "new" professors offer effective testimony to the vitality and promise of American higher education.

DANIEL J. CALLAHAN

**REFLECTIONS OF AN ANGRY
MIDDLE-AGED EDITOR**
By James A. Wechsler. Random House.
245p. \$3.95

James Wechsler, editor of the *New York Post*, is indeed an angry man. He asserts that there are few profiles of courage in contemporary politics. Everyone seems to want to crowd into the "middle of the road." The great figures of the Right and Left of several decades ago have no counterpart in modern political life. This, according to Mr. Wechsler, is bad for politics.

Mr. Wechsler is a liberal and, naturally, he is calling for a liberal "revival." He has no time for the conservative element, yet he shows a great respect for its few articulates such as William F. Buckley Jr. and Sen. Barry Goldwater. His chapter on Buckley contains an excellent word picture of the "young Turk" of the Right Wing. While he has no time for Buckley, he admires the man for his political courage and his skillful defense of the conservative doctrine. The author almost laments the fact that there are not enough Buckley types in the liberal camp.

According to Mr. Wechsler, the time has come for the "indifferents" to be aroused out of their state of ennui; there should be a great and "hot" debate on issues at stake in the national and international fields. He thinks our politics and politicians are fed on a diet of clichés which encourage complacency. The country needs men of daring, and all we have is political mice.

Mr. Wechsler is a secular liberal. This reviewer would therefore disagree with some of his conclusions. But the over-all effect of this book cannot but bring good to the political scene. There is nothing very profound about it, but its thesis is presented with a passion and a skill that few could ignore. It is one of the better books on politics to come off the stocks in recent months. Mr. Wechsler's plea is worth reading because it has the ring of sincerity—a rarity in these days of jockeying for political positions.

GERARD E. SHERRY

Strong Language

**SOUTHERN TRADITION AND
REGIONAL PROGRESS**
By William H. Nichols. U. of North Carolina Press. 202p. \$5

This is the extensive and reasoned argument of a native Southerner who is professionally interested in the material progress of the South but painfully aware of present obstacles. William H. Nichols is president of the Southern Economic Association and chairman of the Department of Economics at Vanderbilt University.

The author sees five main obstacles blocking the Southern region from the progress that it deserves: the persistence of agrarian values; the rigidity of the social structure and corruption of the aristocratic ideal; the undemocratic political structure, with its rural dominance and narrow electorate; the weakness of social responsibility—seen, for

instance, in the indifference widely shown to public schools; conformity of thought and behavior, and anti-intellectualism.

Professor Nicholls' Vanderbilt lecture halls still carry echoes, I presume, of the romantic, winning but impractical movement of the Southern Agrarians—John Crowe Ransom and his distinguished associates. The author uses strong language in sizing up the situation of Southern agriculture and agri-



culturists. He pushes his points with a detailed historical analysis, yet takes into full consideration the greatly varied condition of the Deep South plantations, the Tidewater aristocrats, and the farmer yeomen of the Piedmont regions.

The author speaks not as an isolated prophet, but with a large and authoritative school of Southern regional thought—such minds as Edwin Mims, James McBride Dabbs, Howard Odum, C. Vann Woodward, W. J. Cash, V. O. Key Jr. and others who believe that a real new South is none the less possible and that the present obstacles to its fulfillment, though formidable, are not insuperable. This includes the present situation of Negro education.

"Little wonder," says Nicholls, "that the Southern Negro, especially the more intelligent and better educated Negro, has been leaving the South in record numbers." Gov. LeRoy Collins, of Florida, in a recent and masterly address (published by the Southern Regional Council, 63 Auburn Avenue, Atlanta, Ga.) has said:

Too many of us have allowed the South's worst enemies to speak for it. We have allowed the advocates of racial and economic reaction—the very ones against whom we have to struggle on a local and State level for every inch of progress we have made—to speak for the South, simply because they make the loudest noise.

Professor Nicholls seems to be the type of realistic but hopeful spokesman that Governor Collins has in mind. His words deserve much attention at home and around the country.

JOHN LAFARGE

HOLY WRIT OR HOLY CHURCH
By George H. Tavard, A.A. Harper. 247p. \$5

Fr. Tavard's book has the high merit of placing ecumenism in a realistic and historical context. Restoration of Western Christendom's unity cannot be advanced unless one is aware that its partial fragmentation occurred during a definite period of time, dominated under God by the thoughts and deeds of those who then peopled the world. Moreover, no period of history exists apart from the influx of its predecessors, and all in turn cast lengthy shadows. It is fitting, then, that Fr. Tavard should begin his book by a survey of patristic and medieval notions about the Church and Scripture.

In the course of the book it becomes clear that Fr. Tavard is opposed to the position of those who hold for the existence of apostolic traditions which are not contained in some way in Scripture. He finds that

we are led by patristic theology to consider that there is a sense in which "Scripture alone" is an authentic expression of Catholic Christianity, inasmuch as, that is, the Scripture is, in the Church, the apostolic tradition and vice versa.

This patristic theology is derived in the course of a few pages which refer only to Irenaeus and Vincent of Lerins.

But should one not also consider other Fathers, who admitted the sufficiency of Scripture in some sense but also asserted the existence of divine traditions which are not contained in Scripture? St. Augustine, for example, could be cited in favor of Fr. Tavard's patristic theology and, equally, in favor of divine traditions which are not contained in Scripture. Also in favor of such traditions were St. Ignatius (as cited by Eusebius), Clement of Alexandria, Tertullian, Eusebius, St. Basil, St. Epiphanius, St. John Chrysostom and St. Jerome. Fr. Tavard has so oversimplified patristic theology that he regards admission of such traditions as part of a disintegration which began at the end of the 13th century and culminated in the theology of Henry VIII, St. Thomas More, and Driedo—the "regrettable partition accepted by Henry VIII and Driedo."

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A Protestant reviewer has said that Fr. Tavard's treatment of Luther is "in general neither adequate nor convincing," although an 18-page chapter is devoted to Luther. What, then, about a treatment of Thomas Aquinas which occupies less than a full page of print and involves only two references to his writings?

No doubt St. Thomas can be quoted in favor of the position that Sacred Scripture is identically sacred doctrine. At the same time he can be quoted in favor of the existence of unwritten apostolic traditions which are binding on the faith of the Church. One such place is quoted by Fr. Tavard, but the point at issue in the passage—St. Thomas discusses the "devotional use of holy pictures"—minimizes the impact of the doctrine expressed. In well over twenty easily discoverable passages, St. Thomas asserts the existence of unwritten traditions concerning such vital matters as the sacrament of confirmation and the form of the sacraments in general.

Fr. Tavard's treatment of Henry of Ghent, who wrote at the end of the 13th century, lends weight to his contention that the "seeds of discord" which grew into the Reformation were planted in a field of theological decay. Henry suggested that "there could be a cleavage between the Church of God and the community of believers 'which is considered as the Church'." Gerald of Bologna admitted the same possibility. Fr. Tavard observes that what Henry admitted as a possibility, the Reformers proclaimed to be a fact. The peculiar significance Fr. Tavard sees in the solution of Henry is somewhat lessened, however, when one recalls that in the fifth century the Donatists had already asserted as a fact the distinction between the majority of the faithful and the true Church. And there have been sects that held the same doctrine in earlier and later centuries.

It seems extraordinary that a theologian of Thomas Stapleton's stature should have maintained that revelation was not closed with the Apostles. Yet that is the position imputed to him by Fr. Tavard:

For most of these authors, the non-written part of faith derives from the Apostles. It is made of apostolic traditions. Yet Stapleton goes further. . . . Ecclesiastical traditions are equated to apostolic traditions and to Scripture.

Consulting Stapleton's work one finds that he uses the term "ecclesiastical traditions" not as meaning traditions

that have as their author the later Church, but as a mere synonym for "apostolic traditions."

To anyone who has read Stapleton's *Controversies*, it is absolutely clear that the two fonts, Scripture and Tradition, are considered inasmuch as they are to be transmitted and expounded by the Church. The means whereby such transmission and exposition are accomplished by the Church are: the rule of faith written in the hearts of the faithful; the manifest usage of that rule by the Fathers; the agreement of bishops; the teaching of the councils; the consent of the faithful. Thus, where Fr. Tavard reads Stapleton as asserting a new font of revelation, in fact Stapleton is talking about media of transmission.

It is likely that some of the many other theologians Fr. Tavard cites have been treated more sympathetically than Stapleton. Nevertheless, it would seem that the reader would not be unjustified in feeling obliged to confirm for himself many of Fr. Tavard's interpretations.

RICHARD G. PHILBIN, S.J.

IS THERE A CHRISTIAN PHILOSOPHY?

By Maurice Nédoncelle. Transl. from the French by Illtyd Trethowan, O.S.B. Hawthorn. 154p. \$2.95

In this compact book (vol. 10 of the Twentieth Century Encyclopedia of Catholicism) Nédoncelle provides a sharply drawn history of the varied approaches to the notion of Christian philosophy and moves on to offer a working hypothesis that is his own.

Once he has shown that at present there is no single generally acceptable concept of Christian philosophy, Nédoncelle focuses attention on the well-known debate of 1931.

At that time, Emile Bréhier's three lectures entitled "Is there a Christian Philosophy?" inspired several writers to come to the defence of Christian philosophy. In reply to Bréhier, Etienne Gilson appealed to the history of philosophy, maintaining that Christian philosophy was in fact realized not only in St. Thomas but also in St. Augustine, St. Bonaventure and Duns Scotus. Boldly Nédoncelle remarks that Gilson

has little confidence in the autonomous powers of the intellect. I would almost say (but this might be an exaggeration) that he is in this respect a Jansenist; he believes in the history of philosophy much more than in philosophy.

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3. **THE CATHOLIC MARRIAGE MANUAL** By Rev. George A. Kelly.
Random House, \$4.95
4. **THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE**
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By M. Raymond, O.C.S.O. Bruce, \$3.95
6. **THIS IS ROME** By Fulton J. Sheen, Yousuf Karsh and
H. V. Morton. Hawthorn, \$4.95
7. **THE LAST HOURS OF JESUS** By Ralph Gorman, C.P.
Sheed & Ward, \$3.95
8. **MSCR. RONALD KNOX** By Evelyn Waugh. Little, Brown, \$5.00
9. **LAMPS OF LOVE** By Louis Colin, C.S.S.R. Newman, \$4.00
10. **A DISTANT TRUMPET** By Paul Horgan. Farrar, Straus & Cudahy, \$4.95

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

AKRON, Grismer Brothers & Co., Inc., 272 S. High St.
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CHICAGO, The Thomas More Association, 210 W. Madison St.
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CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.
CLEVELAND, Catholic Book Store, 1789 E. 11th St.
CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
DALLAS, The Catholic Book Store, 1513 Elm St.
DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
GRAND RAPIDS, McGough & Son Co., 40 Division Ave. S.
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SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
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SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.
TOLEDO, John A. Rege Catholic Supply House, 712 Madison Ave.
VANCOUVER, B. C., Curley's Catholic Supplies, 563 Hamilton St.
WASHINGTON, D. C., William J. Galler & Co., 718 11th St., N. W.
WESTMINSTER, Md., The Newman Bookshop.
WHEELING, Corcoran's Church Goods Co., 32 12th St.
WINNIPEG, MAN., F. J. Tonkin Co., Ltd., 103 Princess St.

Still further divergences of opinion appeared at the 1933 meeting of the Thomistic Society of France. Fernand Van Steenberghen insisted that, if the influence of revelation on speculation is intrinsic, then we are dealing with theology. Though unable to attend the meeting, Maurice Blondel responded at once to the questions raised.

Nédoncelle believes Blondel's main objection to Gilson's thesis is that it loses sight of the fact that the perspectives of philosophy and faith are not the same. Accordingly, Blondel reproaches Gilson for trying to settle the question on historical grounds. Blondel's own thesis is that Christianity "obliges philosophy to make fresh starts, and it helps it to become aware of its congenital insufficiency."

In this historical context Nédoncelle criticizes several possible meanings of "Christian philosophy." He adopts the view that Christian philosophy is philosophy that relates itself to Christianity as to a different and superior order. In this way Nédoncelle moves in the direction of Blondel, though he revises Blondel's position and takes it further.

Unhappily, the size of the volumes in this encyclopedic series does not give Nédoncelle room enough to explain fully his modifications of Blondel's position. His purpose, however, is not to conclude the debate, but "to stimulate it and to warn people not to be content with theories based on insufficient evidence." Those who read this brilliant little book in that spirit will surely profit from it.

WALTER E. STOKES

SET THIS HOUSE ON FIRE
By William Styron. Random House, 507p. \$5.95

William Styron was awarded the Prix de Rome of the American Academy of Arts and Letters for his first novel, *Lie Down in Darkness*, published in 1951. A further development of the theme of his first novel and the author's subsequent sojourn in Italy are combined in this tale of murder, rape and general degradation in a picturesque Italian setting at Sambuco, "a little town of unusual appearance in an extremely beautiful landscape."

Most of the important characters in *Set This House on Fire* are southern Americans of Mr. Styron's second lost generation, a group further removed than the more familiar "lost generation" from any affirmation of meaningful values or purpose in life.

William Styron's language and style

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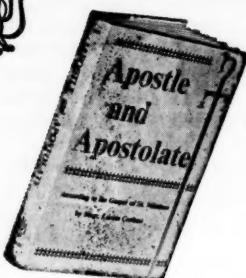
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are more expressive and richer in this work than in his prize-winning first novel. The language is crass and formal by turns, depending on which mode best serves the thought to be expressed. Clever expressions abound, e.g., "It was Guy Lombardo, all glucose and giggles." Like many other writers gifted with an eloquent style, Styron could improve his work by leaving more out of it.

Lack of artistic selection becomes a serious fault in this book. Although the author performs an admirable job of organizing a series of flash-back incidents, which are the bulk of the material, the book as a whole is not better than the sum of its parts.

JOSEPH G. DAHMS

RACE AND NATIONALISM: The Struggle for Power in Rhodesia-Nyasaland By Thomas M. Franck. Fordham Univ. Press. 369p. \$6.75

TOWARD UNITY IN AFRICA: A Study of Federalism in British Africa By Donald S. Rothchild. Public Affairs. 224p. \$5

These two volumes indicate that in freshness of outlook and energy of presentation the younger generation of American scholars has a great deal to contribute to an understanding of the African situation. That such an understanding is belated and still imperfect throughout power centers of American society adds to the risks faced by our nation in the precarious world of today.

Prof. Franck may be credited with a book that is important not only to scholarly and general understanding but to the decision-making process on the political level. Though decisions will be made primarily in Britain (where this book has been simultaneously published), American interests are deeply involved. A foreword by James Callaghan, M.P. (the colonial expert in the Labor party's "Shadow Cabinet"), affords notice of the significant use that may be made of Prof. Franck's researches and findings in the conscience-searching debate the British Parliament and people face in determining the future of the Central African Federation in 1960.

The particular contribution of this book is that of a "depth" study carried out with the tools of legal and sociological scholarship. The attitude survey indicating prevalent opinions among the European population on the subject of racial partnership was probably the first of its kind to test the mores of the European colonials. The vigor of Prof.

MEET SAINT TERESA

*An Introduction to La Madre
of Avila*

by
Monsignor Joseph P. Kelly

WHAT REVIEWERS SAY:

New York — "Pleasant, informative story of St. Teresa of Avila . . . a highly readable biography."

Catholic News

London — "Eminently readable . . . written with enthusiasm for the subject and is obviously based on profound knowledge . . . refreshingly free from the labored dullness of so many recent books in this field."

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Standard and Times

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Catholic Standard

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Franck's presentation stems from a commitment to the normative rights of British or, rather, common law justice. Using these as yardsticks to measure both the failures and hopes of the European "presence" in Central Africa, he develops an argument that reconciles conscience with common sense. The double standard that plagues the European outlook in Africa casts a dreary shadow in the light of the traditional values of our culture.

Because this is a depth study, made on the ground, the author's findings deserve to be read in context with the argument and not distorted in summary. This is a book for those who are seriously concerned. It should be of special interest to the American investor who is drifting into economic partnership with a society he has not taken the care to

evaluate. One quotation may be allowed for the man of conscience:

Where Christianity is being rejected by Africans, it is not for what it teaches, but for what it practices, and it is rejected not in favor of rationalism or humanism, but for some faith which better captures the outraged sense of African racial pride. Mohammedanism is bidding to fill this need.

Prof. Rothchild's book will appeal primarily to students of the governmental process. It constitutes an able application of the principles and practices of federalism to the problems of emerging nations. This extension of Western scholarship into fresh fields of comparative government is of great practical value to African statesmanship. Perhaps closer distinction might

have been drawn between European-manipulated federal structures and those that are evolving from the desires and necessities of the Africans themselves. A companion volume, which we might hope for from the author, dealing with federal problems in French "Black" Africa and the newly independent Congo, might redress the balance.

THOMAS R. ADAM

Our Reviewers

ROBERT F. DRINAN, S.J., dean of the Boston College Law School, has written many articles about the Supreme Court for AMERICA.

DANIEL J. CALLAHAN is teaching fellow in Roman Catholic studies in the Harvard Divinity School.

GERARD E. SHERRY is managing editor of the *Catholic Review*, official weekly paper of the Baltimore Archdiocese.

RICHARD G. PHILBIN, S.J., is professor of fundamental theology at Weston College, Weston, Mass.

JOSEPH G. DAHMS, aeronautical engineer, has made special studies in English literature.

THOMAS R. ADAM, professor of political science at New York University, is an authority on African colonial government.



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FILMS

THE GALLANT HOURS (*United Artists*) are the few weeks in the fall of 1942 when American fortunes in the war against Japan lay in the balance. Producer-director Robert Montgomery has made Admiral Halsey (exceedingly well played by James Cagney) the focus of the film. At the same time Montgomery, in this curiously constructed but effective movie, shows us a great deal about fighting men and the face of war in general.

As the story opens, Admiral Halsey is the newly appointed commander of U. S. South Pacific forces with headquarters on Guadalcanal. He has succeeded a personal friend who failed, not from any lack of ability but because the supply of men and materiel was pitifully inadequate for the task

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at hand. The picture then tells, without glamorization or heroics, how, under Halsey, the American forces rallied to hold Guadalcanal and, as it turned out, to stop forever Japan's southward advance. Inspired leadership played a part in fashioning this seeming miracle, but the script of Beirne Lay Jr. and Frank D. Gilroy makes it clear that the result was due mostly to blood, sweat and tears and the devotion of the American fighting men above and beyond the call of duty: plus, at several crucial junctures, what can only be described as good luck despite the seeming impropriety of the term.

When I say the film is curiously constructed I mean that it views war from the commanding admiral's headquarters and is consequently a war picture without any battle scenes. Nevertheless, it includes vivid characterizations of combatants from every rank. In addition it contains many fascinating small details, seemingly derived from American and Japanese military records, giving it an authentic semidocumentary flavor that is both instructive and moving. [L of D: A-I]

HIROSHIMA, MON AMOUR (*Zenith International*), a French-made anti-war document of great power, has been hailed as a masterpiece by film festivals and critics on two continents. It is not a judgment with which I concur.

The story, of which there is almost none in the conventional sense, concerns a French actress (Emmanuelle Riva) who is in present-day Hiroshima to make a movie and finds in a transitory affair with a Japanese architect (Eiji Okada) a mutual fulfillment that altogether transcends mere physical love.

In the course of this affair the actress attempts to convey to her lover her comprehension of the holocaust created by the atomic bomb. Her words are illustrated on the screen, in stream-of-consciousness style, with graphic scenes of the actual disaster. This juxtaposition of love and death causes her to relive, also in stream-of-consciousness flash-back, a similar incident from the past: her love for a German soldier during World War II, a love for which he was killed and she was debased and ostracized. The remainder of the film leads up to the inevitable and rather anticlimactic parting of the present-day pair.

Several things about the picture are clearer than its story line. In the first place, it is clear that director Alain Resnais has extraordinary, if at the moment somewhat esoterically em-

ployed, cinematic talent. Secondly, despite the unvarnished frankness and intimacy of some scenes, the picture is clearly free of prurient intent. Also, it is obvious that its love affair is meant to be taken symbolically rather than literally. Even so, an artist must accept responsibility for his choice of material. By choosing to equate the overwhelming truth of the horror of war with the, at best, limited half-truth represented by illicit love, Resnais has certainly muddied a valid and powerful theme. [L of D: not yet rated]

MOIRA WALSH

THE WORD

Return, Lord, save my life, rescue me because of Your kindness (The Offertory Chant of the Mass for the Second Sunday after Pentecost).

The Mass is a single, coherent, organic act, or, more exactly, it is the actual repetition of such a single act, the redemptive death of the Lord Christ. Nevertheless, the Mass has two distinct aspects. On one side the Mass is a sacrifice, on the other it is a meal. It seems clear that in the beginning it was the sacred eating aspect of the liturgical action that received the heavier emphasis. Very soon, however, the sacrificial dimension of the religious ceremony became the primary, though never the exclusive, consideration. The sacred action was a sacrificial action; the sacred meal that followed was a sacrificial meal.

The new emphasis gradually resulted in a liturgical ceremony which, regrettably, has not survived to our own day: the offertory procession. Where, as originally (as we see clearly from the First Epistle to the Corinthians), each Christian brought his own food for the communal supper which accompanied the celebration of the Eucharist, so now each one brought his gift of bread and wine to provide the material for the Eucharistic sacrifice. The episcopal celebrant of the solemn Mass, assisted by priests, deacons and subdeacons, received these gifts from the faithful who came in procession, chanting a psalm, for the presentation. When all the gifts had been accepted it was reasonable and necessary that the celebrant should wash his hands before proceeding with the sacred action. The offertory verse in our present Mass is the relic of the ancient proces-

New . . .



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sion chant. The ceremonial washing of the celebrant's fingers remains as part of the Mass today.

It may seem—again, regrettably—that the faithful no longer provide the necessary material elements for the sacrifice of the Mass. But they do. It is at this point in the sacred action that the collection is taken up. At first glance this would appear to be an ill-chosen moment for the gathering of money. In fact, the moment is wisely and significantly chosen. The collection is the modern equivalent of the offertory procession. The change may not in every way represent an improvement, but it is not senseless, it is not gross, it is not unfeeling. The liturgical offertory is the time for liturgical offerings.

A liturgical offering. It would be genuinely constructive if the generous Catholic layman thus truly regarded the contribution which he makes at Mass. The layman should provide his Sunday offering—and to the honest limit of his capacity—in order to make possible, though it be in the widest, most inclusive sense, the sacrifice of the Mass. Not only must bread and wine be purchased if there is to be Mass, but there must be a considerable quantity of altar equipment, all of which must be renewed, laundered, kept in fitting condition. The priests, without whom, despite all their unworthiness, there can be no Mass, must be maintained, and new, young, eager priests must be carefully, thoroughly formed. The church itself must be so kept that it will be as little unworthy as possible to be the scene and shelter of Calvary renewed.

These are the reasons why the open-hearted and openhanded Catholic layman gladly plays his part in the contemporary substitute for the offertory procession. Let this good man be religious and liturgical even as he puts his hand in his pocket.

It must have been a deep satisfaction, in the olden time, for people to know that the bread they had baked and the wine they had pressed would serve so lofty a purpose as to become the Body and Blood of Christ, and thus return to the givers. But the situation is not essentially changed; indeed, it may even be more wonderful, now. Can anyone think of a better use for gross coin than that to which it is put every Sunday at the offertory of the Mass? Here is my dollar. Let the priest buy the necessary bread and wine. Let him do with those elements what only he, by the power of the Holy Spirit, can do. Let him give me back my gift—in Holy Communion.

VINCENT P. McCORRY, S.J.